

No 4

THE SPIRITUAL WIFE DOCTRINE OF THE MORMONS

PROVED

From the Report of the Judges of the Utah Territory to the President of the United States. Given entire from the *New York Herald*, of January the 10th, 1852.

TO HIS EXCELLENCY MILLARD FILLMORE,
PRESIDENT OF THE UNITED STATES.

SIR,—It becomes our duty, as officers of the United States for the territory of Utah, to inform your Excellency that we have been compelled to withdraw from the territory, and our official duties, in consequence of the lawless acts of the hostile and seditious feelings and sentiments manifested by Brigham Young, the governor, and the great body of the residents there, towards the government and officers of the United States, in aspersions and denunciations so violent and offensive as to render the discharge of our official duties not only dangerous, but impracticable, and a long residence in the territory, in our judgments, incompatible with a proper sense of self-respect, and the high regard which is due to the United States.

To enable the government to understand more fully the unfortunate position of affairs in that territory, it will be necessary to explain the extraordinary religious organization existing there, its unlimited intentions, influences, and powers, and to enter into a disagreeable detail of facts, and the language and sentiments of the governor and others high in authority, toward the people and government of the United States.

We found, upon our arrival, that almost the entire population consisted of a people called Mormons; and the Mormon Church overshadowing and controlling the opinions, the actions, the property, and even the lives of its members; usurping and exercising the functions of legislation, and the judicial business of the territory; organizing and commanding the military; disposing of the public lands upon its own terms; coining money, and forcing its circulation at a standard above its real value; openly sanctioning and defending the practice of polygamy, or plurality of wives; exacting tithes from its members; penetrating and supervising the social and business circles, and inculcating and requiring, as an article of religious faith, implicit obedience to the councils of the church, as paramount to all the obligations of morality, society, allegiance, and of law. At the head of this formidable organization, styled "The Church of Jesus Christ, of Latter Day and Latter End Saints," stood Brigham Young, the governor, claiming and represented to be the Prophet of God, and his sayings as direct revelations from heaven, commanding thereby unlimited sway over the ignorant and credulous. His opinions were their opinions, and his wishes their wishes. He had but to indicate

his sympathies or dislikes, and they were made their sympathies or dislikes. In a word, he ruled without a rival or opposition, for no man dared question his authority.

Congress having established a territorial government for this people, and extended the constitution and laws of the United States over them, it was apprehended by us that in this state of affairs there would be great danger of a conflict of authority, and, in that event, either the United States must yield to the claims of the church, or the latter must give up some of its extraordinary pretensions. We were, therefore, not only anxious for a cordial co-operation of all the officers, in the organization of the territory and faithful administrations of the laws, but equally anxious to avoid every thing in the execution of our duties that would be likely to exhibit that conflict. We hoped and expected that as Brigham Young had sought and been honoured with the office of executive of the territory, he was well disposed towards the government, and would wield his unbounded influence in subduing the pretensions of the church within proper bounds, and securing a good regard for, and obedience to, the law. But in this we were disappointed. He soon made us feel that all his sympathies were with the church and against the government; that he was jealous of his power as head of the church, and hostile to a division of it, even with the United States. He forbade an interview to one of the officers first arriving, and refused to permit the civility of paying his respects to him, as executive of the territory, alleging, as we were afterwards informed, that he wished no introduction, for none but Mormons should have been appointed to the offices of the territory, and "none others but d—d rascals would have come there." With another of us, an interview was solicited, and made the occasion of a violent exhibition of his temper, and a gross personal insult. This feeling of jealousy and hostility could neither be subdued nor concealed; its murmurings and mutterings were rife in the community, and it soon broke out into open denunciations of the government, people, and officers of the United States. The Sabbath and the pulpit were alike prostituted to this purpose, especially if any of the officers happened to be present.

He announced to the immense masses who assembled for worship, "that he was not opposed to the government of the United States, but it was the d—d infernal corrupt scoundrels at the head of it." In speaking of the organization of the territory, and the officers, he declared upon the stand, and to individuals, with great feeling, "that he had governed that people for years himself, and he could still rule them; that the United States judges might remain in the territory and draw their salaries, but they should never try a cause if he could prevent it." Another speaker, high and influential in the church, encouraged by this determination of the executive of the territory, announced from the pulpit to a large audience, "that the United States officers might remain in the territory so long as they behaved themselves and paid their boarding; but if they did not, they (the Mormons) would kick them to hell, where they belonged."

Upon the occasion of celebrating the anniversary of the arrival of the Mormon pioneers into the valley, (the 24th of July,) an immense concourse of their people were assembled from all parts of the territory. Those of us then in the territory were invited to be present and participate in the festivities of the occasion. We were seated upon the stand or platform, with a number of the leading men of the church, including the present delegate in Congress, (Hon. John M. Bernhiesel.) The governor rose to address the audience, and a profound silence ensued, as is always the case when he rises to speak. After reflecting in terms of condemnation upon the alleged hostility of Gen. Taylor to the Mormons, and to giving them a government, he exclaimed, in a loud and exulting tone, "but Zackary Taylor is dead and in hell, and I am glad of it." Then, drawing himself up to his utmost height, and stretching out his hands towards heaven; he declared, in a still more violent voice, "And I prophesy, in the name of Jesus Christ, and by the power of the priesthood that is upon me, that any president of the United States who lifts his finger against this people, shall die an untimely death, and go to hell." To this sentiment, there came up, from those seated around us, and from all parts of the house, loud and mingled responses of "Amen!" "Good!" "Hear!" &c. With the invitation to be present on this occasion was included an invitation to dine with the governor. Although we believed the occasion of our presence was seized upon by the governor to show us how brave and independent he could be in his declarations, and with what impunity our feelings could be outraged and insulted, we were forced from an indisposition to produce invectives, and break off our official relations so soon from our friends, to smother our indignation, and mingle in the parade of a dinner. Upon a subsequent occasion, in reply to the remarks made by one of the undersigned upon the subject, before a large audience, the governor reiterated and declared, "*I did say that Gen. Taylor was dead and in hell, and I know it!*" A man in the crowd, seemingly to give the governor an opportunity of fixing its truth, spoke out and said, "How do you know it?" to which the governor promptly replied, "Because God told me so." An elder in the church, laying his hand upon the shoulder of one of the undersigned, added, "Yes, judge, and you'll know it, too, for you'll see him when you get there."

In reproach of our government it was declared, in our presence before a large audience, by another speaker, that "the United States had intended the utter destruction of the Mormons, and in a cruel, wanton, and distardly manner had torn away five hundred of them from their wives and children, and forced them into service as soldiers, leaving their wives and children to perish on the frontiers."

Another speaker, in a tirade against the government, announced to the people, in presence of two of us invited to take seats upon the stand, that "the laws and policy of the United States were intended to oppress the poor," that "the government of the United States was a stink in the nostrils of Jehovah, and no wonder the Mormons wished it down;" that "they could save it by theocracy; but rather than

save it in any way, they would see it d—d first.” Another one had declared “that it was going to hell as fast as it could, and the sooner the better.”

In justification of their feelings of hostility to our government another speaker urged with much feeling that “the Mormons were proscribed by the United States—he had two wives, others of his brethren had more, and brother Brigham Young had still a greater number, and none of them dare return to the United States with their families; for their dirty, mean, little, contracted laws, would imprison them for polygamy.”

The mayor of the city, (Jedeiah M. Grant,) in a speech upon the subject, declared with great confidence that “the United States could not conquer them with arms.”

These are but a few of the many seditious and hostile declarations, which it would be impossible to enumerate, made by Governor Young and others in his presence, from the pulpit; and scarcely an opportunity was suffered to pass without aspersing the people and government of the United States, in language profane, and at times obscene. Indeed, the officers seemed to be looked upon as the mere toys of the governor's power, he treated them as he pleased, according to his capricious humour—sometimes encouraging a hope for a better state of affairs, to make the next outbreak of hostility the more marked and humiliating. The many important duties to be performed in the organization of the territory and the administration of the laws, required a cordial and confidential intercourse between the officers. The governor, however, announced soon after our arrival, in the presence of one of us and others, with great temper, that “he had ruled that people for years, and could rule them again, and he would kick any man out of the territory who attempted to dictate to or advise him in his duty.” Under such circumstances, no communication could be had with the executive, with any regard to self-respect, or without apprehensions of personal insult, especially as we were looked upon as offensive intruders rather than co-ordinate branches of the government. He asked for no advice, and none was volunteered by any of us, and he was free to proceed in the performance of his duties as he thought proper. The act of Congress required him to have a census taken, so as to apportion the number of representatives and councillors to each county, but he apportioned them without taking the census. We were informed that a census had been taken when the application was made by the “State of Deseret,” for admission into the Union, but it was so false and exaggerated that a correct census would have betrayed the fraud. The act further required that he should fix the time and places, and appoint the persons who should superintend the first election for councillors, representatives, and a delegate to Congress, and it prescribed the qualifications of voters, and who should be eligible to these offices. Regardless of these directions and of all forms, and in contempt of the organic act, he issued a proclamation without the seal of the territory or signature of the secretary, ordering the election to be

held under the provincial laws of the State of Deseret. This proclamation and many other papers were requested by the secretary but never furnished, and of course no "executive record" could be made of the same. No notice was given in it as to the qualifications of voters, and those who were eligible to office, nor were any persons named to hold the election. The consequence was, that unnaturalized foreigners officiated at the elections, voted, and were elected as representatives, and to offices not authorized by the act. The proclamation and election were a burlesque upon the order and decorum required by the organic act, and sprung from the determination of the church to do as she pleased in such matters.

He was also authorized and required by the same act to appoint all officers not provided for in the bill, who should continue in office until the end of the first session of the Legislature. Yet there was not a sheriff, justice of the peace, (excepting one or two justices of the peace, appointed a few days before,) and criminals went at large, untried and unpunished, so far as the United States judges could interfere. The church, as usual, punished some, as it was reported, and allowed others to go free. A few days before we left, we understood that a posse of men were sent by the church in pursuit of some horse thieves; but whether they were arrested and tried, or escaped, we never learned. A man was tried in an adjoining county for an alleged offence, by a member of the church, purporting to be a judge, without a jury, and convicted and punished. About the same time, a cool and deliberate murder was committed in the territory, upon the body of Mr. James Monroe, a citizen of the United States, from Utica, New York, on his way to Salt Lake City, by a member of the church, and the remains brought into the city and buried, without an inquest, the murderer walking through the streets afterwards, under the eye of the governor, and in his society—some of the relatives of the deceased residing there, and members of the church, afraid or disinclined to act. It was reported, and believed by many, that the murder was counselled by the church, or some of its leading members, and such an impression would paralyze the hand of any one inclined to interfere. This rumour received much force from the intimacy between the offender and the leading members of the church, before and after the commission of the offence. He was several weeks in the city, and unknown, as well as his location, to any of us; it was the common talk that he intended to kill Mr. Monroe; he was permitted to go out sixty or eighty miles, to meet his intended victim, and none of these men, who knew the fact, lifted an arm or a voice to prevent the deed. He met Monroe, who was unarmed, invited him out of his camp, took a seat and talked half-an-hour with him, and then rose up, and blew his brains out with a pistol. We have no doubt, however, that if he had been tried, an entire acquittal would have followed; as was the result in February last, in the case of Dr. John R. Vaughan, a citizen of Indiana, then on his way to California, and the murderer suffered to go unpunished. How many other crimes and offences were punished or passed by, we know not.

The governor was thus true to his declaration, that "the United States Judges should never try a cause, if he could prevent it," for he had not an officer to summon a jury, to execute a warrant, subpoena or any kind of process, except in cases in which the United States was a party, when the marshal would be bound to act.

Congress appropriated twenty thousand dollars, to be applied under the direction of the governor and legislature, in the erection of public buildings. The governor no sooner received this money than he embezzled every dollar of it, or the greater portion of it, in payment of debts due by the Mormon church, and in a few days after its arrival in the valley, it was on its way to the United States in other hands. We were not present at its actual payment, but it was a matter of public notoriety, and talked of by the gentlemen who received it. Those of us then in the territory, powerless, and compelled to be silent observers of all these things, on account of the omnipotence of the church and the governor, determined to report the facts in writing to the President of the United States. Before an opportunity for a safe transmission of such a report presented itself, one of the undersigned addressed a large meeting of the people on behalf of the Washington Monument Association, having been commissioned by the managers thereof, to ask of the people of that territory a block of marble or other stone, to be placed in that structure "as an offering at the shrine of patriotism."

As the life, character, and services of Washington were intimately blended with every thing relating to the government and institutions of the United States, the occasion was supposed to be an appropriate one to disabuse the minds of the Mormon people of the false and prejudicial opinions they entertained towards the people and government of the United States, and thus to arrest that flow of seditious sentiment which was so freely pouring forth from their bosoms toward the country to which they owed their highest patriotism and their best affections, after their wives. We remained there up to this period, and submitted in silence to almost every species of indignity and mortification, rather than take any step that would produce discord, and involve the territorial government in difficulties. It was in this spirit that we preserved silence, until the favourable opportunity above alluded to was presented, when we unanimously concurred in the opinion that it was not only a matter of right, but also of duty, to have the attention of the people directed to the errors of their opinions, in holding the government of the United States and her citizens as enemies to them, and the seekers of their ruin and extermination. Such opinions were daily inculcated by the leaders of the church upon the fanatical credulity of the masses of the people. They were taught to believe that the general government sympathized with those whom they regarded as their persecutors in the States of Illinois and Missouri, and desired their overthrow and utter destruction. The natural result of such convictions was a feeling of deep seated hostility towards the government and people of the United States, which was every day becoming more deep and inveterate un-

der the teachings of their spiritual leaders. We believed that to confront and remove those false impressions, thus shamefully instilled into the popular mind, would be to dry up the fountain of the seditious sentiment in the territory, and thus revive that sense of patriotism and loyalty so eminently due to Mr. Fillmore and the administration, the manifest absence of which was then a serious obstacle to the successful operation of the territorial government, and threatened, if not corrected, to become much more serious in future. It was in pursuance of this design that the address above alluded to was made. In the course of that able address, the speaker endeavoured in good faith, only to correct erroneous opinions in regard to the government from which he held his commission, without indulging in terms of invective and rebuke, so loudly called for. His remonstrances against these opinions, and the hostile feelings resulting from them, were calm and dispassionate, and in good faith, intended only to effect the salutary purpose of producing peace on earth, and good-will and concord between the various branches of the government, and good-will towards the United States. The address was entirely free from any allusion, even the most remote, to the peculiar religion of the community, or to any of their domestic or social customs, which were liberal and luxurious in the extreme. It contained not a single expression of bravado or unkindness, or harsh rebuke, or any sentiment that could have been tortured into a design on the part of the speaker to inflict wantonly a wound upon the heart of his hearers, many of them being females.

At the close of the address, the governor arose and denounced the speaker with great violence, as "profoundly ignorant or wilfully wicked;" strode the stage madly, assumed various theatrical attitudes, declared "that he was a greater man than even George Washington;" that "he knew more than ever George Washington did;" that "he was the man that could handle the sword;" and "that if there was any more discussion there would be pulling of hair and cutting of throats." Referring to a remark of the speaker, "that the United States government was humane, and kindly disposed towards them," he said, "I know the United States did not murder our wives and children, burn our houses, and rob us of our property, but they stood by and saw it done, and never opened their mouths, the d—d scoundrels." By this time the passions of the people were lashed into a fury like his own. To every sentence he uttered, there was a prompt and determined response, showing beyond a doubt that all the hostile and seditious sentiments we had previously heard, were the sentiments of this people. Those of us present felt the personal danger that surrounded us. If the governor had but pointed his finger towards us as an indication of his wish, we have no doubt we would have been massacred before leaving the house. But he did not point his finger. Upon the next and succeeding days, these denunciations of the officers and the government were renewed, as we were informed by a number of citizens, and continued in their meetings, by the governor and others, with increased vehemence, and in language so

vulgar and obscene, that decency would blush to hear it. It was impossible for us not to see and feel that we were permitted to remain there by the mere sufferance of the governor; and the little he did reluctantly and carelessly towards organizing the territory, was the veriest affectation and show of obedience to the organic act, to secure to the Mormon church and himself the money of the United States, appropriated by Congress for the territory, salaries, &c., &c.

We were informed that the Governor had been accustomed to enter the Legislative hall, under the Provisional State government, and discuss and dictate what laws should be passed, and the court and jury room, to dictate what verdict should be rendered, especially in cases of rape; and he had given us ample evidence that he was equally omnipotent, omnipresent, and influential with the Mormon people under the territorial government. In this state of affairs—the judiciary palsied, the executive papers withheld from the secretary, and the other officers of the territory, including one of the judges, and the other members of the Legislature being all Mormons, and under his absolute control—the only alternatives presented to us were, to remain there in abject submission, or withdraw from the territory. The Legislature was not to have met until January, 1852, and as copies of the executive proceedings and legislative enactments were to be forwarded by the secretary to the President and Congress on the 1st of December annually, it was supposed that no official evidence of the embezzlement of the twenty thousand dollars could have been furnished by the secretary before December, 1852. The secretary had with him twenty-four thousand dollars, to be applied in payment of the *per diem* and mileage of the members of the Legislature, and contingent expenses. It was understood that the members, being all Mormons, would relinquish their daily pay and mileage to the church, when it became known that the officers intended leaving the territory. The governor determined to secure these 24,000 dollars, in addition to the 20,000 dollars appropriated for public buildings, at all hazards, if he had to take it by violence. He therefore sent out runners over the territory, and secret notices to the members in the city, to meet in two or three days thereafter. They met accordingly on the 22nd Sept.; and after spending a part of a week in meeting and adjourning until organized, passed a formal resolution, ordering and requiring the United States Marshal to demand this money from the Secretary, and if he refused to give it, to seize and imprison him, until he delivered up the whole amount. The Marshal being absent, his deputy, a Mormon, undertook the execution of the order. The secretary refused to comply with the demand, and transmitted his reasons therefore in writing. As Gov. Young had threatened to take the money, “law or no law,” and members of the Legislature had declared that they would cut his throat from ear to ear before he should leave the territory with it, he applied to the Supreme Court for an injunction, which was granted, forbidding the marshal and others from seizing or intermeddling with the funds and other property of the United States in the custody of the secretary.

The governor's desire for this money had commenced at a period some time before this. Soon after the secretary had arrived in the territory, (the 19th July,) an attempt was made in an interview, to brow-beat him and intimidate him into submission to the governor's purposes, by violently abusing a third person in his presence, and as the governor afterwards declared, "to let the secretary know what kind of people he had to deal with;" and soon therefore called upon him in a friendly way to borrow eight or ten thousand dollars of it for the church. The governor was informed that no consideration could induce the loan of a dollar of it. Another attempt was then made to get it upon a claim for daily pay and mileage of the members of the last Legislature, which sat under the "State of Deseret," a leading member of the church informing the secretary that this money would be of great assistance to the church, and in justice should be paid as demanded. But the governor's efforts to get the money, did not stop here. A warrant was issued by a man purporting to be a justice of the peace, but who had neither given bond nor taken an oath of office, as far as we could learn, and placed in the hands of a pretended constable, commanding him "to restrain and to take A. W. Babbitt into your possession, and also the effects of A. W. Babbitt, consisting of wagons, carriages, and teams, and search his wagons and women for a sum of money, probably gold, to the amount of twenty-four thousand dollars, and for the seal of the territory of Utah, and bring the same before me in Great Salt Lake City, and to search all other suspected persons and places." Mr. Babbitt (H. A. W. Babbitt, late delegate in Congress from the territory) had left the city a day or two before, with his family and household affairs, on his return to the United States. There was no party appearing in the warrant as complainant, no oath made, and no offence alleged. It was placed in the hands of this constable, who, with a strong force of thirty men or more, well armed and mounted, started in pursuit, with instructions from the governor, as we were informed, to "bring Babbitt back dead or alive." They came upon his camp about forty miles from the city, sometime in the night, and in the morning Mr. Babbitt and his wives found themselves surrounded by a body of armed men. The carriages and wagons were emptied, and the contents searched, and then re-loaded to be taken back to the city. Mr. Babbitt appealed to them to allow his family and teams to proceed on their journey, as a delay of a few days might overwhelm them in snow storms, and repeated trips over the mountains he had already past, would so fatigue and break down his animals, as, at that late period in the year, to seriously endanger the lives of himself and family on the plains. He at the same time made known his own willingness to return with them. But their orders from the governor were peremptory, and they refused. The tent was rudely torn down over the head of his wife,—then nursing a sick baby; his wives ordered into the carriages, and the teams turned back to the city. This extraordinary writ was executed as above stated, after the injunction of the Supreme Court had been granted, forbidding all persons from

seizing or intermeddling with the money of the United States. Mr. Babbitt applied for, and was discharged from custody, upon a *habeas corpus* by one of the undersigned judges. Beyond his discharge, he could procure no redress for this grievance from a Mormon community, especially as the outrage had been perpetrated by command of the governor. It may not seem improper to add in this connexion that the secretary succeeded in keeping possession of the money, brought it over the plains, and on his arrival at St. Louis, deposited it with the assistant treasurer, to the credit of the United states.

We deem it our duty to state, in this official communication, that polygamy, or "plurality of wives is openly avowed and practised in the territory, under the sanction and in obedience to the direct commands of the church." So universal is this practice, that very few, if any leading men in that community can be found who have not more than one wife each, which creates a monopoly, and which was peculiarly hard upon the officers sent to reside there. The prominent men in the church, whose example in all things it is the ambition of the more humble to imitate have each many wives, some of them, we are credibly informed and believe, as many as twenty or thirty, and Brigham Young, the governor, even a greater number. Only a few days before we left the territory, the governor was seen riding through the streets of the city in an omnibus, with a large company of his wives, more than two thirds of whom had infants in their arms—a sure sign that the evil is increasing. It is not uncommon to find two or more sisters married to the same man; and in one instance, at least, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, would, of course, never be made a statutory offence by a Mormon Legislature; and if a crime at common law, the court would be powerless to correct the evil, with Mormon juries.

The City of Great Salt Lake is an important point in the overland route to Oregon and California, for the emigrant to replenish his stores, or to winter if overtaken by the advance of the season; but the intimidation which is produced by the denunciations and conduct of the Mormon church and people upon citizens of the United States passing through or engaged in business there, is such as to induce the emigrant to avoid it, if possible, and the resident, to submit without a murmur. No man dare open his mouth in opposition to their lawless exactions, without feeling its effects upon his liberty, his business, or his life. And thus, upon the soil of the United States, and under the broad folds of its stars and stripes, which protect him in his rights in every part of the civilized world, there is a spot where the citizen dare not exercise the liberty of a freeman. We were told that many of the "Gentiles" (as all are called who are not members of the Mormon church, and have only one wife) have been sentenced, for trivial offences, to two, five, and ten years of labour upon the public highways, with ball and chain to their legs, with no shelter at night but caverns dug in the earth by their own hands. We have

seen one of these highways, cut out of the side of a mountain, and the caverns far down at the base; but the approach of the federal officers, we were told, was the signal for the release and banishment of these convicts from the territory into Texas.

We have purposely forbore to introduce into this report, as far as was practicable, any thing of a personal nature, not deeming it necessary to instance the personal indignities and insults to which we were not unfrequently subjected in consequence of our position there as officers of the United States. Our purpose has been to place before the President only such facts as we believe to be of public importance, free from all complaint of a private nature. Aware of the solicitude of the President, that the officers appointed for that territory should proceed in the discharge of their official duties, so as to secure the confidence and amicable co-operation, and to promote the welfare of the people among whom they were sent, we were not only scrupulously careful to give no cause of offence, but equally slow to take offence at any exhibition of a want of courtesy or good will towards us. In view of these considerations, it was with great reluctance we yielded to the conviction that to remain would be a cause of just reproach to us as citizens and officers of the government that had honoured us with an appointment among such a people. We have the honour to be, sir, very respectfully, your obedient servants,

LEMUEL G. BRANDEBURG,

Chief Justice of the Supreme Court of the United States
for the Territory of Utah.

PERRY A. BROCCCHUS,

Associate Justice of the Supreme Court of the United States
for the Territory of Utah.

B. D. HARRIS,

Secretary of the Territory of Utah.

WASHINGTON CITY, Dec. 10th, 1851.

Is it likely that the officers of a great government would publish untruths in a state document, to be examined by the greater part of the nation? Had they done so, they would have been found out to their own confusion: but so convinced are even the Mormons themselves of its truthfulness, that they have never denied it in any of their official publications; certainly not in "The Star." This is a strong evidence of its truth, and that they consider, to publish a denial of what every candid mind must regard as true, would only add falsehood to pollution.

The latest traveller through the Great Salt Lake Valley, who has published an account of his journey, is Mr. William Kelly, the author of *Excursions in California*, while perfectly enraptured with the dancing, music, and hospitality of the Mormons, in the Great Salt Lake Valley, he states, "I was not aware before that polygamy was sanctioned by their creed, beyond a species of ethereal Platonism which accorded to its special saints chosen partners, called 'spiritual wives,' but I now found that these, contrary to ones ordinary notions of

spiritualism, gave birth to cherubs and unfledged angels. When our party arrived we were introduced to a staid, matronly-looking lady, as Mrs. * * * *, and as we proceeded up the room, to a blooming young creature, a fitting mother for a celestial progeny, as the other Mrs. * * * *, without any worldly or spiritual distinction whatsoever. At first I thought it a misconception; but inquiry confirmed the fact of there being two mistresses in the same establishment, both with terrestrial habits and duties to perform, which I found afterwards to be the case in other instances, where the parties could lay no claim to any particular saintliness."—*The Mormons or Latter Day Saints, a Contemporary History*, p. 268.

"Has the following any connexion with the spiritual wife doctrine, which, notwithstanding many denials, we are bound on the authority of Mr. Kelly and many other persons, to believe to be practised among the Mormons?" This writer then quotes at length from Orson Pratt, (see p. 290) who asks, "Can the parties join themselves together in matrimony, in the name of the Lord?" fairly implying that they can.

In a letter addressed to me by J. C. Watson, of North Shields, Aug. 20, 1850, was enclosed an extract from a letter, written by Mr. R. B. Wells, dated Burlington, North America, July 29, 1849, which states of the writer, who had been a zealous Latter Day Saint in England, "I have left the Latter Day Saints, and must tell you honestly, that they say and do not, and moreover they break the laws of the land, preach polygamy and a great many things too numerous to mention. Suffice it to say, that it was the worst thing I ever did in my life, joining the Saints."—*The Truth Promoter*, Vol. I, p. 88.

Confirmatory of the deeply important testimony of the judges, and of the travellers, &c. already given, see the testimony of Martha H. BROTHERTON's long and most convincing letter, in my "Mormonism Exposed," p.p. 11, 12, 13. Also the letter of MELISSA SCHINDLE, p. 15, and the awful facts disclosed by WM. ARROWSMITH, p. 63.

I recommend this tract to the serious consideration of parents. Will they sanction their young people in attending such a school of vice as Mormonism furnishes? Husbands, Fathers, and Brothers, as they value the virtue of their wives, and daughters, and sisters, should caution them against the system which sanctions such enormous evil.

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